THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The history of persecution is a history of endeavors to cheat nature, to make water run up hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob."—R. W. EMERSON.

No. 48, Vol. LXXIV. Thursday, November 28, 1912. Price One Penny.

JUDAH IS GATHERING.

"IT shall come to pass in that day, that the Lord shall set his hand again a second time to recover the remnant of his people * * * and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:11, 12.)

During the last seventy years more has been done toward the gathering of Judah than in all the eighteen hundred years since her dispersion. The ignorant may scoff and say, Judah is just the same as it was hundreds of years ago, but to the student and investigator the facts tell a different story.

Seventy years ago, Jerusalem, the capital of the Promised Land, had a population of 24,000 people, of which only 4,000 were Jews. To-day the city has a population of over 100,000, of which four out of five are Jews. This means that, for the first time in eighteen centuries, Jerusalem is once more a Jewish city. In this city alone there are over one hundred Jewish schools, and synagogues are rising everywhere. Plans for a great Jewish university are being made. From an old, worn-out town, it is being transformed into a modern and progressive city. An efficient tramway system is under way. Modern American road rollers are changing crooked, dusty roads into fine boulevards. The site for a modern electric plant is laid out on the Jordan. The gates of the city are now open and unused, as there are thousands of people building outside of the walls as well as inside. To-day Jews are allowed on their temple grounds, "The Dome of the Rock." For nearly nineteen centuries this privilege has been denied them, and even two years ago, had a

Jew dared venture upon this sacred ground, he would have been shot dead by a Turkish soldier.

At Jaffa, Tiberias, Safed, Mount Carmel and many other cities of the Promised Land, Jews are reckoned by tens of thousands. Their prosperous colonies spread from Dan to Beersheba. Thousands are escaping every year from Persia, Russia and other oppressive countries to find protection in the Holy Land, while every ship from Odessa carries hundreds of them. Hundreds of thousands of pounds are sent annually from the United States and Europe to help build homes, schools, hospitals, etc., for the gathering people. Many companies, societies and even trusts have been formed to help transport the poorer classes and put them in places of shelter. Hundreds of the wealthy of the Jewish nation are taking in hand the wiping out of such places as the Ghetto in New York, and the Jewish section of London, and the removal of their Jewish occupants to the better conditions of their native land. During the last few years, through a series of edicts of the Ulema Council, the right of religious liberty is again in force in Palestine. Recently the Young Turk party offered the refugee Jews an immense tract of land along the Euphrates valley (in the Promised Land) to colonize.

An atheist, or even an agnostic, reading this might say that God has had nothing to do with these things; that man has done it all. Let us add a few more facts. From the beginning of this "gathering," seventy years ago, there has been a continual increase in the rainfall, until to-day it is double what it was forty years ago, ranging from eighteen to twenty-five inches per year—more than even London or Berlin has. Many of the cisterns that had been dry for centuries are flowing once more. Artesian wells are being sunk in all sections and pure, wholesome, sparkling water is now flowing onto the once cursed ground. New breeds of sheep and cattle are thriving remarkably well, and the importers are growing wealthy. The value of land has risen four-fold. Millions of vine slips and hundreds of thousands of fruit trees have been planted. Olive, fig, mulberry and orange groves are already flourishing. Last year eighty per cent of the citrus fruit used in England was grown on the Promised Land. Remarkable grain crops are being produced by the latest scientific methods. Many representative Jewish students are in all nations investigating dry farming, irrigation, horticulture, agriculture, etc., and the result of their investigations are being applied in their own land.

Every unprejudiced person who will compare the Judea of to-day with the sun-scorched, desert land of seventy years ago will realize that the curse has been taken off the land and that prophecy is being fulfilled before our very eyes. Everywhere Jewish and Christian sects are watching this gathering with interest. Societies are being organized in all nations to study the results and compare them with events yet to come. The religious

world recognizes the manifestation of God's power in this work. But how many of these investigators ever read "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7), and consider who this latter-day prophet could be, or ask why the gathering of Judah should take place in this day rather than in any other period of the last nineteen hundred years? How does it happen, as the gathering progresses, that the rains increase and the land is being blessed? Through whom, as His authorized servant in these latter days, did the Lord take the curse off this land in fulfillment of His promise? To the Latter-day Saints the answer to these questions is a testimony to the divinity of their Church, and it is a witness to the whole world that God has restored His authority to the earth.

At a general conference held at Nauvoo, Illinois, U. S. A., April 6th, 1840, Apostles Orson Hyde and Hyrum Page were called by Joseph Smith, a prophet of the Most High, to go to Jerusalem and dedicate that land to the gathering of Judah. Hyrum Page failed to continue beyond the borders of the United States. Apostle Hyde accomplished the work assigned to him alone. The mission was a hard one, because the country he went to was alien to him in every respect, and his journey began "without purse or scrip." An extract from a letter to P. P. Pratt, dated Alexandria, November 22nd, 1841, will give the missionary of to-day an idea of what trials mean. "The Lord knows I have had a hard time," he writes, "and suffered much, but have great reason to thank Him that I enjoy good health at present. * * * The heat is oppressive, and has been all through Servia. I have no time to tell you how many days I have been to sea without food, or how many snails I have eaten; but if I had had plenty of them I should have done very well," etc.

On Saturday morning, October 24th, 1841, before the break of day, this humble apostle left Jerusalem and climbed the Mount of Olives to fulfill the mission that had been assigned to him, to dedicate the Holy Land to the gathering of Judah. Parts of the prayer I will give here, as the answer to them has surely been wonderful. It reads: "Now, O Lord, thy servant has been obedient to the heavenly vision which Thou gavest him in his native land. And, under the shadow of Thy protecting arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants. * * * Grant, O Lord, in the name of Thy beloved Son Jesus Christ, to remove the barrenness and sterility of this land. Let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs. Let it flow again with plenty, to feed the returning prodigals who come home with a spirit of grace and supplication.

Upon it let the clouds distil virtue and richness and let the fields smile with plenty. Let the flocks and herds greatly multiply upon the mountains and hills. Let thy great kindness conquer and subdue the unbelief of Thy people, incline them to gather in upon this land according to Thy word. * * * Let the large ships of nations bring them from the distant isles," etc.

Oh, the meaning of that prayer and the humility of the Divinely called man who uttered it! That prayer is recorded in heaven, as well as upon earth, as shown by its fulfillment before the eyes of all nations. That prayer answers every question that can arise concerning the gathering of Judah in this day. It stands as another witness to all the world of the truth of the restored gospel of Jesus Christ and the Divine commission that rests upon the leaders of God's Church, to which the world in derision gives the name of "Mormonism." Despite present unpopularity and persecution, the world will some day come to realize that the Church of Jesus Christ of Latter-day Saints has been God's instrument for the fulfillment of His purposes in these latter days.

Manchester. FRANK H. EASTMOND.

A HOPE FOR THE FUTURE.

How desirable it is to be in possession of a hopeful spirit; to be able to feel, in spite of the troubles and trials of life, the presence of our Creator—to realize that He is ever watching over us and guiding us back to His presence. With such a realization, a man or woman is prepared for the vicissitudes which are part of every person's existence; without it, they miss the greatest joy that life has to offer. We have only to look around us to verify the truthfulness of this statement. The man who has faith in his Creator, who knows that through the atonement of Christ he will be saved and exalted eternally, goes about the duties of life in a cheerful, earnest manner, because he is conscious of his true rank and ultimate destiny. He greets with a smile the sceptical ideas of his fellowmen, because they do not affect him. He can say with Job, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Such a man is a blessing to his fellowmen. He is as a shining light inviting every one to come and share with him the blessings that result from a living faith in God.

Now look at the man who is without hope. In his face we miss the look of calm contentment which is so noticeable in the face of his more hopeful brother. There is no joy for him except what little he can get from the pleasures of this life. What poor fare to place before an intelligent man. The beasts of the field may be satisfied with the comforts this life can give; but

no man who realizes that he possesses an immortal soul can find true happiness in earthly things. Wealth and power are all right in their way—when they are controlled by the man—but when he lets them control him, then they become a stumbling-block unto him. The sum total of earthly happiness may be compared to a soap bubble which, while the child is still clapping his hands at its exquisite beauty, bursts and is gone forever. They may secure for a man a tomb of pure gold; but, if he died without the hope of a future life, its very brightness would only be a mockery of the dead ashes within. I would rather have the assurance of eternal life than all the earthly honors and comforts which wealth can secure. The man of hope is, as it were, looking through a gigantic telescope; he can see things beyond the vision of the ordinary man. To such a man the trials and troubles of this life are but means to an end; that end, if he is successful in overcoming them, is his own exaltation in the kingdom of God.

How thankful the saints of God should feel in being permitted to participate in the joys of the everlasting gospel. They of all people should be rich in hopefulness. To those who have a testimony of the truthfulness of the gospel, it is a living reality. They can say: "I know that my Redeemer liveth." They are able to partake of all the blessings which accompany the true gospel. They have the comforting assurance of associations with their loved ones in worlds that shall never end. To them death has no sting. They can truly say with the apostle Paul: "O death, where is thy sting? O grave, where is thy victory?" Thousands now, and countless thousands more, will bless the name of the Prophet Joseph Smith, for the wonderful work he accomplished, by the power of God. It must be remembered that without power from above he could not have accomplished the work he did. Joseph Smith was either a prophet or an impostor. There can be no side issue to this statement. We must either accept or reject him, and with him his teachings. The writer is only one of about half a million living people who testify to the truthfulness of his mission; who can stand up and say: "I know that Joseph Smith was a prophet of God." May our Father in heaven help us to live up to the light we possess, that we may be as lights set upon a hill, and thereby instruments in His hand in the salvation of the human family. Then we will participate with the Father, the Son and all the faithful in Christ, in the riches of eternity. We will be heirs and joint-heirs with Jesus Christ in worlds without end. Let us thank God for His many blessings to us. Let us show by our works that we appreciate these gifts. Then by the power of the Holy Spirit our knowledge will increase. With increasing knowledge our star of hope will shine brighter, and we will be in possession of the truest happiness which can come to man in this life—the glorious hope of eternal life and joy.

Salt Lake City. JAMES E. PENNOCK.

THE GIFTS OF THE SPIRIT.

THERE is perhaps nothing more beautiful in the life of Jesus than his healing ministry to the poor and the sick. He was wont to say that the whole need no physician, but they that are sick. So He journeyed from Judea to Galilee, and from Galilee back again, administering healing balm to the sick in body and in spirit, and performing many wonderful miracles, even raising the dead. And when the time came that His ministry on earth was finished, He committed to His apostles authority and power to do whatsoever things they had seen Him do. Nay, more, He sent them into the world to preach and to baptize, with the promise that "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17, 18). Nor was this a vain promise, merely to comfort the hearts of His followers. In after days, when the Lord was no longer with them, the promise was fulfilled to the apostles, time and again. In short, not only during the personal ministry of the Lord Jesus, but also during the ministry of the apostles, the gifts of the Spirit followed those who believed.

At this point, you must recall two things. First, faith is the foundation of righteousness. Never once in the history of the Savior, nor in that of the apostles, do we find that spiritual gifts were bestowed for the purpose of creating faith. On the contrary, the spiritual gifts were given because of faith. "An evil and adulterous generation seeketh after a sign" (Matt. 12: 39). Signs are a blessing of faith, to strengthen it. The Savior's formula in healing the sick, and in performing wondrous miracles, was nearly always something like this: "Be it unto you even according to your faith." Secondly, the gift of the Holy Ghost is a gift of increased power, of increased knowledge, of increased intelligence.

Do you ask what the gifts of the Spirit are? They are far too numerous to mention in detail here. Every blessing of the Almighty Father to His children is in a sense a spiritual gift. Everything that we enjoy in life is a gift of the Spirit. But the most common of the so-called spiritual gifts, frequently manifest in the apostolic church, are enumerated by St. Paul. They are, the word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, the discerning of spirits, the gift of speaking in diverse kinds of tongues, the interpretation of tongues, and so forth (I. Cor. 12: 4-30.) And these all are given to those who have faith, to strengthen their faith, to give them joy in it. Therefore, we should "covet earnestly the best gifts."

The teaching of the Scriptures may be summed up as follows: Spiritual gifts follow the faithful as a reward for faith; the gifts of the Spirit were manifested in the ministry of the Savior Him-

self; the Savior promised His apostles that the gifts of the Spirit should accompany their ministry; He promised further that the gifts of the Spirit should be bestowed upon all those who believed and were baptized; in fulfillment of these promises, the gifts of the Spirit were frequently manifest in the early Christian church; the gifts of the Spirit are all gifts of greater power, greater knowledge, greater intelligence. Miracles are not occurrences that upset the regular course of nature, but are occurrences made to take place in obedience to higher natural law through the increased power, or increased knowledge, or increased intelligence of him who performs the miracle. Finally, these gifts of the Spirit are always to be found in the Church of Christ, accompanying the operation of the priesthood of God. For the promise of Jesus was to all who should believe, the world over, without limit of time.

Such was the status of the doctrine of spiritual gifts in the early Christian church. But it is only another mark of the great apostasy that the gifts of the Spirit did not remain long manifest after the passing of the apostles. And from that time to this, not only have the gifts of the Spirit remained unknown in the Christian church, but even the most devout Christians have denied faith in spiritual manifestations. "Those supernatural things," said they, "were intended only for the primitive saints; they are not needed in this enlightened age."—*Young Woman's Journal.*

LIGHT ON THE HILLS!

Come out of the valleys of darkness and sin,
Come out, and bring with you your kith and your kin—
Your neighbors and friends.
Just tell them that light has come into the world;
Just tell them the banner of truth is unfurled,
And evermore lends
A peace to our hearts and a strength to our wills;
Come out of the valleys! There's light on the hills!

Come out of the quicksands of priestcraft, and then
Begone narrow creeds and traditions of men—
Those cobwebs that bind.
Let "Faith" be your watchword, and "Reason" your shield,
And "Knowledge" the weapon you'll manfully wield:
Seek, and you'll find
What a power the gospel of Jesus instils;
Come out of the valleys! There's light on the hills!

Come into the sheepfold, there's room for you all
On the bonny hillsides. No more need you fall—
No more need ye stray.
There may be more brambles, but sweeter by far
Is the pasture you'll find near the bright Morning Star,
Away then! Away!
That one loving Shepherd, Hark! how His voice thrills!
Come out of the valleys! There's light on the hills!

Grimsby. —SIDNEY BAILEY SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 28, 1912.

EDITORIAL.

ANTI-"MORMON" DEMONSTRATION AT BRISTOL.

FEELING against the Latter-day Saints has been running high in Bristol during the past week. One of our correspondents sends in the following account of an incident that occurred Sunday evening, November 17th, 1912, at the close of the Bristol conference:—"A mob of about two thousand people crowded around the entrance of the hall and filled up the streets in the neighborhood. They appeared to be bent upon doing mischief. They tried to get into the building, but one of the elders who stood at the door barred the way. Those who were inside found themselves caged like so many rats in a trap, as there was only one exit, and that opened onto the restless crowd. A police call for assistance met with an immediate answer. Two 'bobbies' responded, and were expected to handle two thousand people. However, they stood at the door and saw the elders and saints safely out and passed them on unsafely into the hands of the mob. Unfortunately President Clawson was the only elder wearing a silk hat, and the moment the agitators saw it, they cried out: 'Here's the man; there he goes,' etc. A large number of people thereupon followed him, and several elders who walked with him, booing and hooting and calling vile names. Thus they were followed up one street and down another, the noise and confusion increasing every moment, until they managed to slip away and escape without personal injury. They passed through the fire unscathed, as it were. Apparently, all that was lacking was a determined, unprincipled leader, and, had such a one turned up, President Clawson and his associates would undoubtedly have suffered violent treatment."

On Monday night, the 18th, still greater scenes of rowdyism occurred. The unwarrantable and lawless action of the mob was reported by President Richard S. Sleight, of the Bristol conference, as follows:—

Bristol, November 19th, 1912.

PRESIDENT RUDGER CLAWSON,

Dear Brother:—Just a line to let you know how we are progressing. First, I must say you were lucky to have returned when you did. We held our social last night and had an enjoyable time. The police, by request, kept the crowd who had gathered away from our hall pretty well, so that there

was not much disturbance. But when we came out they were prepared for us, being provided with sand and mud, which they threw freely. They rushed in on four of us and administered some pretty rough treatment. Elders Elmer, Woolley and myself were the only ones who were viciously attacked. We received a few blows on the head and face, but were not seriously injured. We were finally compelled to get on a tram car and ride up towards Fishponds and then walk back another way. The police had no control of the mob, who appeared more like heathens than Christians. I saw the police take one man who struck us with a stick, but I don't know what was done with him. I have not yet learned what caused this uprising against us, as we have been having things so quiet and peaceable up to and until last Sunday, but will investigate the matter. I certainly hope and pray we don't have this kind of trouble to put up with during the rest of the winter. I understand that the anti-"Mormons" held a meeting last night before attacking us, but didn't learn much about it. Trusting you are enjoying the blessings of the Lord in your labors.

I remain your brother,

RICHARD S. SLEIGHT.

The following reference to this unpleasant affair was taken from the *Bristol Evening Times and Echo*, of Tuesday, November 19th :

Interviewed to-day, the elders expressed great surprise at what had happened, explaining that for years their work had been going on in the city of Bristol without the least offense being given or taken. It seemed, however, that false rumours had been circulated alleging that they were trying to take young girls away to Salt Lake City, Utah. "We do nothing of the sort," they declared, "and when we have made converts to our faith we prefer them to remain in this country to carry on the work of our Church. Those who go across the water are ordinary emigrants, who either have friends on the other side, or who seek new employment in a new land. Our convert emigrants include married people with their families and young men. The immigration laws in America are most severe, and the suggestion that young girls are being decoyed over to Utah is absurd. The law will not permit young girls to enter the States unless with relatives or under proper guardianship; and when traveling alone careful inquiry is made as to their destination, what occupation they propose taking up, and precisely where they are going."

"Have you sent any converts away recently; or do you intend to send any converts away shortly ?" our representative asked. The elder replied that they had sent none away since the last conference six months ago, the last who went being a young man from South Wales.

"Then there is no truth in the story that you had twelve girls in a carriage last night, ready to be taken away, which is being freely circulated?"

Laughing heartily, they replied the story was more than absurd and it was the first they had heard of it. They had been to the police to find out, if they could, the cause of the disturbance, but they were unable to do so. They had lodged a complaint in reference to the assaults. "The only explanation we have had," said one of the missionaries, "is in the insulting remarks thrown at us suggesting we were engaged in an immoral traffic in girls. That idea should have been disposed of long ago by the state-

ment of the Home Secretary at that time (Mr. Winston Churchill) who, after making careful inquiry through the police about the 'Mormon' mission in this country, declared in the House of Commons that he had found no case for legislative repressive measures. Since May 29th, 1911, the following offer had been circulated throughout the country, but never a claim had been made":—

"£200 reward. I have come here to offer 1,000 dollars for each and every case proved of girls being sent to Utah as white slaves or for the purpose of becoming polygamous wives."

A similar reward has been offered all over the United States since September 12th, 1905.

The rewards were offered by Mr. V. S. Peet, editor of the *Utah Independent*, but had never been applied for.

Even the children have got the scare in the district, and little girls at various of the Easton schools have been frightened to tears by the stories told by elder children and parents of kidnapping dangers. Enquiring at Easton Council Schools, an *Evening Times and Echo* representative was informed that no facts could be discovered about the alarming reports the children had got hold of. When asked the cause of their fright, the youngsters said they had heard of men giving children notes to take to an address near their homes which contained the words, "Please detain this child," and speculation was that they had disappeared and were lost ever after. But no such instance had ever been discovered, and the only cases of which our representative could get wind was of a licensee in the district, who had never had a daughter, having lost her! And a second in which the child was then playing safely at home.

The police report that they have had no cases of missing children reported to them, and the number of young women and other persons on their books as having disappeared was below rather than above normal just now. So, taken altogether, the whole business looks rather like a mare's nest discovery.

The amazing feature of the foregoing anti-"Mormon" demonstration of violence is that the oft-exploded charge that girls are being sent to Utah as white slaves should still be made to do service against the "Mormon" missionaries. The matter has been fully investigated by the police authorities throughout the country, and no case of this character has as yet been brought to light. The explanation is simple. The "Mormon" missionaries have in no way been connected with a practice so vile and degrading. Their presence in this country need excite no fears. They bear a message of peace and salvation to the English people. The Bible is their text book and from it they teach the precepts and doctrines of the Lord Jesus Christ. The Articles of Faith upon which the "Mormon" Church is founded, and of which Joseph Smith the Prophet was the author, are both liberal and comprehensive in scope and require of Latter-day Saints the living of good Christian lives. The Article bearing upon the subject of morality is as follows: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say, that

we follow the admonition of Paul, 'We believe all things, we hope all things,' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely or of good report, or praiseworthy, we seek after these things."

To charge the "Mormon" missionaries with fostering or encouraging the white slave traffic, or to connect their names in any manner with a practice so detestable, is most cruel and unjust. Those who do so will have to answer for a great wrong.

RUDGER CLAWSON.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Church, Ellesmere and Lyons Roads, Sheffield, November 24th, 1912. There were in attendance: President Rudger Clawson, of the European mission; President A. Lavern Riggs and nineteen traveling elders of the Sheffield conference.

The morning session commenced at 10:30 by singing, "The happy day has rolled on." Invocation by Elder George Hay. Singing, "Softly beams the sacred dawning."

President Riggs welcomed all present. Said they met together in conference capacity that they might hear the word of the Lord. He spoke of the danger of delaying one's repentance until the approach of death. Asked the blessing of God upon them and prayed that His Spirit would be with them throughout the day.

Elder Chester W. Jefferies said they were looking forth to the dawning of the time of peace. They were also preparing the way for the coming of the Lord. Bore testimony that he knew that Joseph Smith was a true prophet of God. He showed from scripture that whenever calamities came upon the earth, they were always preceded by prophets foretelling the things that would happen if the people did not repent.

Elder Milton Jacob took pleasure in preaching the gospel, in obedience to the authority placed over him, and said that the Lord would sustain all who lived in accordance with His law. He showed the necessity of yielding obedience to the plan of salvation as taught by the Savior. Bore testimony to the truth of the gospel and said that the saints could become missionaries to an extent, and that we all should show by example in our lives the saving power of the gospel we have embraced.

Elder Byron R. Jordan sang a solo entitled, "O, Loving Father."

President Clawson felt pleased to meet in conference in accordance with appointment. Their purpose in coming together was to worship the Lord and aid in the fulfillment of His purposes. If they came with clean hands and pure hearts He would be there to instruct and bless. His promises would be fulfilled if we did our part. He explained the organization of the Church, and its

manner of operation, in the establishment of new branches whenever sufficient numbers were gathered together. He showed the utter lack of authority in the churches of the present day and asked, "Who authorized the people to do away with the officers, gifts and blessings that the Lord instituted in His Church?" Dwelt upon the first principles of the gospel and declared that power and authority were needed in the churches to-day. The emptiness of the churches, where every comfort and convenience was supplied, was due to the fact that the power is not there, and the people are conscious of its absence. The speaker said he was here to preach the gospel of Jesus Christ. It was necessary for them to forsake sin—to leave it alone. That is true repentance. We should have respect for those who forsake sin. If we forgive others, God will also forgive us. He spoke of the persecution which attends those who are converts to the Church in these days, and showed that the same results followed obedience to the gospel in former times.

Singing, "Sing we now at parting." Benediction by Elder J. D. Todd.

The afternoon session convened at 2:30. Commenced by singing, "Prayer is the soul's sincere desire." Prayer by Elder Orson B. Thurgood. Singing, "O, my Father."

The sacrament was administered by Elders Roy H. Peck and Joseph E. Wood, assisted by Elders Lorenzo P. Burt and Wollerton Brinton. Sacramental hymn, "Jesus, once of humble birth."

Elder William J. Francis said that many people are astonished at our doctrines, but we come here with a message from the Lord. Showed how the authority of God had been upon the earth during former dispensations, and said that it had been restored again in this, the dispensation of the fulness of times. The Savior said, "My doctrine is not mine, but his that sent me." The Latter-day Saints can truthfully make the same claim and promise the same Divine witness that He did.

A trio was rendered by Mr. Leonard Gilder, Mrs. Sarah Gilder and Mrs. Lucy Ann Blackwell.

Elder Isaac C. Wood gave scriptural proof in support of the doctrine of pre-existence, showing that all men had an existence before they came to earth. This is our second estate, and our existence will continue when we leave this probation. He pointed out that sincerity is not a proof of the correctness of one's belief. Testified that the gospel had been restored to the earth in these days, and that Joseph Smith was a prophet of God.

A solo, "Cathedral voices," was given by Mr. Robert Gittus.

President Clawson had enjoyed very much the remarks of the brethren, and he endorsed all that had been said. He spoke of the beautiful, simple and consistent way in which the meetings were conducted. Said we should act naturally and make ourselves understood. He knew that the Spirit of the Lord was present.

The brethren had spoken the truth with power. We claim that our gospel is in harmony with the Bible. There is no difference between the teachings of the Latter-day Saints and the Former-day Saints, and we challenge the world to show that they differ. We have apostles and prophets. We know that Isaiah, Ezekiel, Amos and others were prophets, because they had the spirit of prophecy upon them. The things that they predicted are being fulfilled. He said boldly and without fear of successful contradiction that the things prophesied by Joseph Smith prove him to be a true prophet of God. The Latter-day Saints are a happy, prosperous and contented people. Go into any of the branches of our Church and you will find a God-fearing, humble and prayerful people. We are not what people say we are. In conclusion, the speaker bore a strong testimony to the truth and divinity of the teachings of the Latter-day Saints.

A contralto solo was rendered by Miss Annie Chester. Singing, "Though deep'ning trials throng your way." Benediction by Elder Wiley S. Collett.

The evening meeting commenced at 6:30 by singing, "Come, come, ye saints." Prayer by Elder Thomas Shepherd. Singing, "Though in the outward Church below."

The general and local authorities were presented and unanimously sustained. The statistical and labor report for the past six months was read by Elder James D. Todd.

Elder Edwin Clawson said that since he came to this land his testimony had grown as a result of study, and that he had found that the people who talk most about us usually know the least. He impressed upon the congregation the necessity of all people complying with the laws of chastity. He showed that the Latter-day Saints believe and teach their members to be pure in thought and action.

A solo, "Ninety and nine," was given by Elder Byron R. Jordan.

President Riggs spoke on the word of wisdom, and showed that the word of God would stand the test of science. He gave examples of how the scientists had proven that alcohol was injurious to the body whether taken in small or large quantities, and that tobacco was a poisonous weed. Such poisons, he said, were never intended to be taken into the human system.

Solo, "Saved one," by Robert Gittus.

President Clawson said he rejoiced in the songs and in the spirit of the conference. They were inspiring to the soul. Singing has become a part of our religion as it has become a part of other religions. He had enjoyed the talks of the brethren; they were of a practical nature, and we should receive the admonitions given. We should guard against taking anything into our bodies that would injure them. What they saw of him was his body. He regarded it as very valuable. It is a product of God's creative power. The speaker showed how marvelously God had made and

provided man with just such things as he needed. He also referred to six new members who had been baptized between the afternoon and evening sessions. Three among them were mutes—deaf and dumb. He spoke of the way in which they had received the gospel, by the sign language. They were intelligent and quick to learn, and as a result of their investigations they had requested baptism. In conclusion, President Clawson spoke at some length on the necessity of baptism. He prayed that all who were desirous of knowing and obeying the truth would be guided by the Spirit of God to an understanding of the same. Invoked the blessing of the Lord upon all present.

Conference adjourned for six months after singing "O ye mountains high." Benediction by Elder Edwin Clawson.

The meetings were well attended. The weather was fine, and there was no disturbing element. The congregation listened very attentively to three very interesting meetings, and all present enjoyed themselves.

President Clawson met with the elders in Priesthood meeting Saturday afternoon, 23rd November, 1912, at 2:30 o'clock. The brethren gave in their reports for the past six months. Many questions were answered by President Clawson and some valuable instructions were given.

JAMES D. TODD, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, November 23rd, 1912, a baptismal service was held at 106 Ann Street, Belfast (Irish conference), at which two souls were added to the Church. President S. H. Cornaby and Elder James B. Gray officiated.

Successful Socials.—On Wednesday, November 13th, 1912, in Bruce's Hall, Middlesbro' (Newcastle conference), a very enjoyable social was held. Games were played and some beautiful selections were rendered. Much credit is due the amusement committee for the success of the social.

On Saturday evening, November 9th, 1912, at Wood's Hall, Grange Villa (Newcastle conference), a farewell social was given in honor of Brother and Sister Thomas Warren, Brother and Sister Benjamin Warren and family, who are leaving shortly for the land of Zion. As a token of love and esteem the saints and elders of the Pelton branch presented each family with a beautiful leather-bound Bible. A splendid program was rendered, after which games were played and refreshments served. The hall was well filled with saints and friends. The departing brethren and sisters bore strong testimonies to the truthfulness of the gospel.

Branch Conferences.—A conjoint branch conference for Nuneaton, Warwick and Coventry was held in the Clarion Assembly Rooms, Coventry (Birmingham conference), on Sunday, November 3rd, 1912. President Albert T. Smith and eight traveling elders were in attendance. The afternoon session commenced at 2:30. The sacrament was administered and the usual opening exercises were gone through. Elder William H. Woodyatt told of the setting up of the kingdom of God by the Savior, and showed that the officers then in the Church were indispensable. Elder Clyde A. Russell said that through the corrupt practices of men the gospel had been taken from the earth. He proved that salvation for the dead was scriptural and reasonable. President Smith said that the gospel was not for a few, but for every person that comes into the world. He presented the names of the general and local authorities, and all were unanimously sustained. President Smith reminded the saints that by voting to sustain these officers they signified their willingness to support them with their works, faith and prayers. At 6:30 the evening session was called to order. Elder David H. Cannon spoke on the subject of pre-existence and gave proofs to substantiate the belief of the Latter-day Saints concerning it. Sister Lucy Hartopp very beautifully sang "The Holy City." Elder Warren S. Tew stated that the intelligence which man possesses always existed and will continue to exist through all eternity. Christ's resurrection was typical of the resurrection of all the children of God. President Smith rejoiced to know that he lived before he came to the earth, and that he would live again after this life. Belief in God is natural, as it is established by tradition, reason and revelation. The doctrines and dogmas of men are the real causes of the atheistic views of the day. Both sessions were well attended and all seemed to enjoy the meetings.

On Sunday, November 10th, 1912, the Leicester branch conference (Nottingham conference), was held at 32 Crafton Street. President Thomas E. Winegar and five traveling elders were in attendance. Sunday school was held at 10:30 in the morning, and after an interesting class was adjourned until 2:30 p.m., when meeting was called to order. Elder Homer J. Brown (Hull conference) showed that ancient prophecy had been fulfilled, and said that all scriptural prophecy will yet receive a literal fulfillment. The choir sang the anthem, "Daughter of Zion." Elder Thomas F. Hardy spoke on the subject of pre-existence, showing from the Scriptures that our spirits existed with God before we were born on earth. The evening session was called to order at 6:30. The anthem, "I will extol Thee," was rendered. President Winegar made some changes and called for a vote of those willing to sustain the new officers. Elder Lawrence M. Brown was sustained as president of the Leicester branch until his departure for home, after which Elder Washburn C. Hunter will act in that

capacity. After presenting the general and local authorities, President Winegar gave an instructive talk on the necessity of an authorized ministry. He showed how the Latter-day Saint elders had been called to their work. The choir sang, "Hark, hark, my soul." Elder Orval L. Thomas bore a strong testimony to the truthfulness of the gospel and exhorted the saints to be faithful and live their religion.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXX.—JAMES THE LESS, SURNAMED "THE JUST."

I. EARLY LIFE.

1. Son of Alpheus, Greek (Cleopas, Hebrew), and Mary, sister of the Virgin Mary. Mark 15:40. See Luke 24:13-18.
2. Relationship to the Lord. John 19: 25. Sometimes known as "Lord's brother." Gal. 1: 19.

II. HIS MINISTRY.

1. Why called the Just.
2. At the council at Jerusalem.
3. Labors confined to Jews.

III. HIS MARTYRDOM.

1. About 69 A.D.
2. Mob placed him on pinnacle of temple. (See Eusebius 2:23.) (a) Their taunts. (b) His reply.
3. Thrust down and beaten to death.

IV. NATURE AND GENERAL CALLING.

1. Note his inspiration as indicated in Acts 15:19-25.
2. Note the respect paid him by other apostles. Acts 12:17; 21:18; Gal. 19:2-9.
3. Savior's appearance to him. I. Cor. 15:7.

CONTENTS:

Judah is Gathering 753
A Hope for the Future 756
The Gifts of the Spirit 758
Poetry: Light on the Hills!... ... 759
Editorial: Anti-"Mormon" Demonstration at Bristol... 760
Minutes of Sheffield Conference ... 763
From the Mission Field 766
Sunday School Lesson for Theological Department 768

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.